



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

PALESTINE FROM MANY POINTS OF VIEW

A ROUND dozen of books on Palestine lies before us, by scientists, artists, journalists, students of Holy Writ, tourists, and pilgrims. Each of the twelve authors approaches the subject from his individual point of view, sometimes under the dominance of an absorbing theory. Nevertheless, underlying the varieties of personal equation, there is a unifying *motif*. The land exercises its spell upon all alike, be he impersonal compiler or devout religionist, creative poet or superficial observer, or an objective, single-minded investigator. Not all yield to the enchantment willingly. Eventually, before their message is completely uttered, they surrender. The land and its history are unique—that is the inescapable conclusion they all come to. And that is why Palestine is an inexhaustible topic on which libraries are written, though libraries already exist. Because there is a unifying *motif*, an infinite number of variations can be evoked from the subject.

Palestine and Its Transformation. By ELLSWORTH HUNTINGTON, Assistant Professor of Geography in Yale University. With Illustrations. Boston and New York. HOUGHTON MIFFLIN COMPANY, 1911. pp. xvii, 443.

Die Landesnatur Palästinas. Erster Teil; Zweiter Teil. Von Dr. VALENTIN SCHWÖBEL, Pfarrer in Mannheim. Leipzig: J. C. HINRICHS'SCHE BUCHHANDLUNG, 1914. pp. 56, 52. Series: Das Land der Bibel. Gemeinverständliche Hefte zur Palästinakunde. Band I, Hefte 1, 3.

Die Blumen des heiligen Landes. Botanische Auslese einer Frühlingsfahrt durch Syrien und Palästina. Erster Teil; Zweiter Teil. Von Dr. S. KILLERMANN, Hochschulprofessor in Regensburg. Mit 6 Abbildungen; 4 Abbildungen.

Leipzig: J. C. HINRICHS'SCHE BUCHHANDLUNG, 1915
pp. 44, 35. Series: Das Land der Bibel. Gemeinver-
ständliche Hefte zur Palästinakunde. Band I, Hefte 5, 6.

The keynote of Mr. Ellsworth Huntington's book, *Palestine and Its Transformation*, is contained in the words 'pulsating climatic changes'. They express the thesis he sets out to prove. Apparently the theory they convey prompted the writing of the book. It is a theory acquired legitimately by the author through personal investigations in extended regions in Asia and Africa, and his personal investigations in the Holy Land are adduced as corroborating and supporting evidence of its truth. Palestine, with its long history, is used as a specific illustration of the author's views on the interrelation between climate and civilization.

Whatever scientists may think of Mr. Huntington's theory of 'pulsating climatic changes',—and there are many well-informed scholars who oppose it vigorously,—to the general reader the book produced under the spell of a compelling, inclusive idea has the interest of a novel. In one passage, Mr. Huntington asserts that 'the question of changes of climate touches many phases of life. It is of direct concern to the geologist, geographer, anthropologist, archaeologist, historian, economist, and pathologist. Indirectly it is intimately related to a dozen other fields of study'. The statement does no more than justice to his book and himself. He has drawn into the purview of his subject the psychologist and student of human nature. His faith in the value of human geography, the science of the influence of environment on man and his history, economic and spiritual, 'the taste the earth imparts to the human plant', is absolute and minute. 'A mere difference in the angle at which the limestone rocks happen to lie seems a slight matter. Yet to it is due in large measure the fact that Samaria was a kingdom apart from Judah, and that Gilead was the country through which Christ was passing on his way to Jerusalem when he blessed the children. Unreasonable as it may seem, the same type of geological structure caused the Samaritans of the time of Christ to be despised by the Jews and caused the people of Gilead to be staunch upholders of

Judaism . . . ' (p. 28). Details of this character are set forth throughout. Samson and David, for instance, their sentiments, their faults, their strength, their exploits, are related directly to the geographical situation and to the physical conformation of the Shephelah (pp. 70-73). Incidentally these pages should be read as an illustration of the author's attractive, vigorous style, as the chapter on Samaria, called 'A Contrast of Physical Form', dealing in part with the same close relation between environment and human character and action, should be read for a typical illustration of his method.

We have not yet gone beyond the subordinate theme of the book. Its main contention is implied in the contrast between the evidences of one-time populousness, to be seen in the remains of large towns, and the present waterless, arid stretches devoid of humus from which crops for only limited numbers can be coaxed. 'Something clearly has changed. Has it been the type of inhabitant? Is the present state of the country worse than that of the past, because the idle Arab has displaced the industrious Jew, and the vacillating Turk the strong Roman? Has the substitution of misrule and oppression for a just, firm government caused the physical deterioration of the country? Or has nature herself suffered a change which has brought in its train depopulation, and all the miseries of the present unsettled conditions?' (p. 40).

The book answers the last question affirmatively, and attempts to justify the reply with an overwhelming wealth of detail. Testimony is derived from architecture, archaeology, and conversations with the nomad Beduin, the Fellaheen, and the missionary of to-day; from traffic or the absence of traffic; from warfare and raids (the latter are described (p. 348) with a vividness testifying at once to the author's literary ability and the physical alertness that invited personal experiences, thrilling, dramatic, and instructive); from deforestation viewed as cause and effect; from the cosmic changes recorded by geologic science; and from the sweep of history during the long, though naturally less than cosmic, period since 3000 B.C. Again and again the

point is pressed that people never 'practise nomadism if they live in a country where agriculture yields a secure livelihood'; that there is no 'temptation to raid and plunder' when food is abundant; that the 'movements due to desiccation' might have been resisted for a time by a strong power, 'but the drain on its resources would be so enormous that no government could long endure it'. In a word, for Mr. Huntington all the sign-posts of deterioration point to one origin: 'pulsating changes of climate', causing the ups and downs of human fortunes within historical times. They alone explain why Palestine is now not a land flowing with milk and honey. The author ingratiates himself with the faithful by his endorsement of the verbal veracity of Holy Writ, while dashing to the ground the hopes of the modern conqueror and settler. He points out the twofold importance of the question of climatic changes in Palestine: its vital bearing on Bible history and interpretation, and as offering the opportunity for a specimen discussion of the climatic interpretation of the history of the whole ancient world. These are Mr. Huntington's wide-open gates to the vast realm of conjecture. None can rise from a reading of 'Palestine and Its Transformation' without paying a tribute to its seductive charm, its stimulating references to history as well as present conditions, and its comprehensive consideration of all factors, economic and spiritual, which industry, open-eyed observation, and scientific acumen coupled with literary skill can bring within the field of vision. That the author is a single-minded investigator cannot be doubted; whether he is an objective scientist must be left to the judgement of those whose realms of knowledge he invades.

Pastor Schwöbel for one appears to question Mr. Huntington's objectivity. He refers to him twice in his 'Landesnatur Palästinas', only to dissent from his theories, once in connexion with a point of rather fundamental methodic importance in the 'transformation' of Palestine: 'Whether disjointed Samaria is separated from the Judæan mass by a fault at some obscure place, no one knows, though Huntington operates with it boldly

as a fact'. Schwöbel himself is proof against the siren voices of speculation, yet he yields to none in his insistence that Palestine must be looked upon by all who deal with it as the land of the prophets and the apostles, and that environment makes man; that, as he puts it, 'every plant tastes of the earth in which it grows, in which by the will of God it was made to grow, and it does not like every sort of soil'. He sticks manfully to admitted facts, and presents them with extraordinary detachment. Accordingly the seven chapters into which his little book is divided give the reader a trustworthy and compact recapitulation of the findings of modern science on the physiography of the Holy Land, its geology and climate, the geographic forms and the hydrographic and orographic conditions prevailing there. It relies largely on the geologic map of Blanckenhorn, but pays due attention to the investigations of the Palestine Exploration Fund, of the Deutscher Palästina-Verein, and of individual scholars and travellers. Their results are welded into a concise yet comprehensive statement. Objective as the book is, and though it purports to be only a summing up of modern research, it is shot through with warmth, issuing partly from the author's deep religious devotion, partly from the fact that he knows his Palestine eye to eye through his several visits to the land. In spite of himself, he betrays here and there his yielding to its mystical charms. At the other end of the spiritual scale, the book does not lack incidental references to present-day life and to the historic life of which it was the scene. There are illuminating comparisons between Palestinian and German geographic conditions. On the subject of the present fruitfulness and healthfulness of the land, the author occupies a moderate position. He attributes the prevailing diseases to neglect, and repudiates the theory of recent climatic changes as the causes of its impoverishment. He cautions the observer particularly against passing an amateurish judgement on the possibilities of the land, especially of the hills that appear bare to the layman's eye. The book is a *résumé* of modern scholarship by one who is himself a scholar, and a lover of the land to boot.

Doctor Killermann's book may be described as a floral itinerary of the Holy Land, with the addition of the Lebanon region, Damascus, and the Hauran. Even as an itinerary it is not complete. There is hardly a mention of the central strip from north to south, and the account of Galilee is inadequate in relation to the size of the frame adopted. As a contribution to the botany of the Holy Land it makes and has no pretensions to either scientific system or popular completeness. From the point of view of the tourist, it may have claims upon his grateful attention by reason of its availability without exacting the toll of previous knowledge. Occasionally apt references are made to the Bible text in identifying one or another plant, and everywhere the author's presentation has the vividness of the personal impression. But even in a popular book the reader craves insight into the peculiarities of the flora of a land that possesses European, Asiatic, and African characteristics; that produces simultaneously wine, a temperate zone product, and the date-palm, a sub-tropical plant. The digressions from the field of botany into that of economic agriculture are tantalizingly superficial, and one need not be either a Jew or a militarist to find the closing sentences arrogantly conceited: 'Once Palestine was really the Promised Land, "a land of wheat and barley, and vines and figs and pomegranates" (Deut. 8. 8). If Christianity might once more strike deeper root there, and in particular if from out of the clash of nations the German element might assert itself effectively as a leaven, a new era of blessing and fruitfulness might break for the Holy Land. That must be the conclusion reached by many a pilgrim as he takes his departure from the beautiful, flower-strewn, and venerable *terra sancta*'.

The Students' Illustrated Historical Geography of the Holy Land.

By the Rev. WILLIAM WALTER SMITH, A.B., A.M., M.D.
Illustrated with One Hundred Half-tone Pictures of Bible
Places and Thirty-five Maps. Philadelphia: THE SUNDAY
SCHOOL TIMES COMPANY. 1912. pp. 65, 43.

Palestine in Geography and in History. By ARTHUR WILLIAM COOKE, M.A. With Topographical Index and Maps. 2 vols. London: CHARLES H. KELLY. 1901. pp. xii, 196; xii, 254.

Sites délaissés d'Orient (Du Sinâï à Jérusalem). Ouvrage illustré de 47 Gravures tirées hors texte et d'une Carte en noir. Deuxième édition. Paris. LIBRAIRIE HACHETTE ET CIE. 1913. pp. xx, 188.

The Story of Jerusalem. By COLONEL SIR C. M. WATSON, K.C.M.G., C.B., M.A. &c. Illustrated by Geneviève Watson. Mediaeval Towns Series. London. J. M. DENT & SONS, Ltd. New York, E. P. DUTTON & Co. 1912. pp. xx, 339.

Mr. Smith describes his book on the title-page as 'a popular reading manual and text-book for teachers and clergy'. The latter purpose it serves to an eminent degree, furnished as it is with all the lists, maps, and suggestions that make its packed pages fruitful for instruction whether used by teacher or pupil. The other description, as a 'popular reading manual', will be endorsed only by those whose technical training may predispose them in favour of indexes as reading matter. Except that it is printed in unbroken lines, it is to all intents and purposes an annotated catalogue of Bible places. The stricture here expressed applies only to the title-page announcement. Otherwise the book is indeed, to quote again from the full title-page, 'an illuminating course of lessons for the Sunday School', and for those who aspire to be leaders of Sunday School classes. Students will be particularly grateful for the unfailing Bible references in the text next to each place mentioned; for the list of reference books; for the list of pictures of places and scenery with the sources from which they may be secured; for the questions and the suggestions for manual work attached to each chapter, conceived in the spirit of up-to-date pedagogy; and above all for the numerous maps illustrative of period after period of Jewish and New Testament History. In addition to the History and Geography of the Holy Land Doctor Smith has chapters and maps on the Eastern Empires and the journeys of St. Paul. The only feature that fails to

measure up to the purport of the book as a whole, and to the value of its other parts, is the series of half-tone pictures. They are unattractive in execution, and too small to make an impression on the adult learner, let alone the younger student. On the other hand, commendable insight into the needs and lapses of readers is shown by not only labelling the pictures, but also marking the places illustrated by a reference to the proper pictures in the margin of the text. It is to be regretted that geography has been interpreted on the whole as not including the economic aspects of life, and history as having no concern with any Jews but those of Bible times. At this time the Palestine of to-day is as important secularly as Palestine will always remain spiritually. It is fair to note that in spite of the absence of every literary device, the book is permeated by a reverential spirit. Its accuracy and minuteness are testimony to the author's love for his subject.

Happy he who is privileged to travel in the Holy Land. Doubly happy he who travelling there has his Bible by heart, and knows it in the light of modern research. For the rest of us Mr. Cooke has performed a notable service. His admirably planned, handy volumes, with their clear print, their marginal headings, their indexes, and their nine well-executed maps, facilitate resort to the Bible itself even for the amateur reader of Jewish history. The work is characterized by a fine sense of balance and restraint. Details are never enumerated at such length as to produce perplexity even in the mind of the stay-at-home traveller, who perforce follows his guide only on the maps. When the differences among scholars in the identification of places are cited—it does not occur too often—the controversial matter introduced but serves to afford the reader a glimpse of another interesting land, the boundless domain of Bible research. In drawing liberally (and judiciously) upon the accounts of travellers and critics, particularly upon the reports of the Palestine Exploration Fund and Sir George Adam Smith's indispensable classics, the author has added not a little to the grace and very largely to the value of his work. However, the perfect book of its kind

remains still to be written. It will have to combine Mr. Cooke's wide reading, his interest in Old and New Testament criticism, his gift of simple narrative, his appreciation of the beauty of natural scenery, and his religious sense, with a pervasive knowledge of post-Biblical Jewish history and of Jewish legend, and with an understanding of the economic possibilities of the land which, as it is precious to the followers of three great religions, is a desirable possession to the inhabitants of three continents. In the historical part one misses the poetry of Jewish love of the land, and in the geographical part, the relation to reality. For Mr. Cooke at his best the reader is referred to the chapter on Lake Gennesareth, the region that always evokes the most effective passages from writers on the Holy Land endowed with literary ability and artistic perceptions.

The chapters of the Comte de Kergolay's book on out-of-the-way Oriental sites, apt to be neglected by the ordinary tourist, form five little monographs with an equal appeal to the Orientalist, the archaeologist, the artist, the general student of life and letters, the lover of nature and of mankind, and not least of all the lover of good literature. Each chapter is a complete and well-rounded whole. Some of the pages bear favourable comparison with the descriptions of such masters of the Oriental atmosphere and scenery as Pierre Loti and Hichens. If he falls below them in picturing the tints of rock and sky, and in conveying the witchery of the human East, he is more than their peer in filling his reader's ears with the desert silence, and carrying the desert perfume into his very chamber. The chapter on Petra of the Nabataeans is an epic of silence in nature, as that on St. Catherine, the monastery on Mount Sinai, is of the silence of the quietist. Not even the echoes of the world-war, one is sure, have reverberated in the old corridors through which the recluse Greek monks have been gliding for centuries.

The Comte de Kergolay enjoyed an exceptional opportunity in that he was attached in the spring of 1906 to the annual expedition of the Dominican Fathers of St. Stephen's Biblical

Institute at Jerusalem. The research journey took him from Suez through the Sinai Peninsula into the ancient Moab, and northward to the region east of the Dead Sea, and his book runs the gamut of thirty-five centuries, from the old mines of the twelfth Egyptian dynasty at Magharah to trans-Jordanic France, as it established itself in Kerak of the Crusaders, inaccessible and impregnable. One of the most interesting passages in the book is the paragraph in which the persistence of the Crusaders' French influence in the East is dealt with. The author maintains that the scientific party met numbers of men and women closely resembling French peasants, and heard their children in the schools chanting the Koran to an old French air, like a Breton Christmas carol. For good and for evil humanity is slow to change. The ancient mines are full of utensils, not unlike our own, testifying to the methods and ingenuity of remote days, and the mines are still vocal with the suffering of the miners and their young mine-working children. Have only the Egyptian social workers of that day failed to leave their record in imperishable bronze and stone, and eloquent books of protest?

M. de Kergolay's book abounds with interesting material—the Nabataean, Greek, Coptic, and Arabic inscriptions on the rocks of Sinai; the library of the monastery of Mount Sinai with its palimpsests; the mosaics of its church; the history of Pharon; the regulations of St. Basil; the position of women among the Nabataeans, &c. &c. A word should be said to draw attention to the illustrations, and another to deplore the omission of an index.

The Story of Jerusalem, by Colonel Watson, is an addition to the Mediaeval Town Series in harmony with the standard of excellence and practical value that has attained to the status of a tradition with the Series. The writer of none of the volumes in this Series has an easy task. The storied Middle Ages are lavish of material. It is superfluous to say that Jerusalem, so far from being an exception, demands powers of compression and summarizing beyond the ordinary. The compensating advantage, not shared by all the subjects in the Series to a like degree, is the unity

underlying the variety of experiences with which the writer is called upon to deal. Whatever may have befallen it, the Holy City has been the focus of the Christian's love and hate, and no less of Mohammedan passion. To lay bare its inner spirit, the writer must indeed know the whole of history, but for the purpose in hand he need pursue only one strand. Colonel Watson has performed his task, so far as Christian Jerusalem is concerned, if not with genius, at least with industry and satisfying brevity and selective taste. In respect to the structure of the city, his book achieves notable success. With commendable autocracy he declares in favour of a particular hypothesis regarding the 'two cities', on the two eminences, the dual habitation implied by the dual termination of the early name of the city. He sticks to his choice throughout unwaveringly, without so much as a side-glance at any other theory, and so leaves the reader's mind free from the bewilderment of intricate argumentation. His directness is reinforced by a clear outline-map of Jerusalem (happily so bound into the book that it may be kept spread out as one reads from the first page to the last). The result is a literary visit to ancient, mediaeval, and modern Jerusalem that borrows vividness from reality itself. Whether the hypothesis (p. 22) is correct or not, it is clarifying to work with it. It affords the casual reader a starting-point which he should not fail to keep in mind when he is lucky enough to view the Holy City with his bodily eyes. In connexion with this possible gift of fortune, the last chapter, a walk through the modern city along the supposed lines of the ancient walls, should be borne in mind by the tourist (after the war) as particularly important and interesting.

The author properly, in several introductory chapters, recounts the ancient history of the city. They are practically the only ones that contain any reference to the holiness of the city from the Jewish point of view. Twenty lines are assigned to the rebellion of Bar Kochba, called only Bar Koziba, though fifty-three lines are devoted to the napkin in which the head of Jesus was wrapped, for the purpose of proving Moawiyah's friendliness to the Christian residents of the city and to the churches. There is a reference to Benjamin of Tudela, a quotation from the

Talmud, the passage from Josephus is cited in which mention is made of Jesus, though without a word to indicate the disesteem in which its authenticity is held; the treatment of the Jews by the Crusaders is noted; a tribute of admiration is paid to Simon Maccabee—and that is all. Nowhere is there a sign to proclaim that there are Jewish aspects to the history of Jerusalem—nowhere the admission, explicit or indirect, that if the Holy City is the focus of the Christian's love and hate, and of Mohammedan passion, devotion to it is also of the essence of the Jewish spirit. As was implied above, Colonel Watson has as a matter of fact written the story of Christian Jerusalem. Some degree of neglect has been meted out even to the Mohammedan master. From the Christian point of view he has performed his historic task as satisfactorily as his topographic task. He observes due proportion in the presentation of his wealth of material, and conveys the spirit of mediaevalism without offensive glorification of the section he is most interested in. A word of special commendation is owing to him for the enlightening use of the pilgrims' pious chronicles. The illustrations are effective and pleasing.

Neue Reisebeschreibung nacher Jerusalem vndt dem H. Landte.

Beschrieben vndt im Trukh ausgangen durch LAURENTIUM SLISANSKY. Anno 1662. Mit 14 Abbildungen. Volume 76 in Voigtländers Quellenbücher. Leipzig, n. d. pp. iv, 140.

Slisansky's story of his journey to Jerusalem and the Holy Land is an excellent specimen of the source-books used to good advantage by Colonel Watson in establishing the continuity and modifications of the Church history of Jerusalem. Devout and simple-minded, minute in the description of what he came to see, remarkably accomplished in seeing nothing else, prejudiced against all that is non-Christian, credulous, possessor of a simple, unadorned style, Slisansky has produced a record true to type. The text is compounded of descriptions of the holy places, legendary matter, pilgrims' customs, and the inconvenience attaching to travel in the seventeenth century. His visit to the Church of the Holy Sepulchre is doubtless a valuable contribution to the history

of the church building. The only spice in the even-flowing, garrulous narrative is his denunciation of the Jews, for which no opportunity is allowed to go by. According to Slisansky the Jewish spirit is wholly, without a residue, compounded of hate for Christianity and greed in acquiring and destroying or prostituting the Christian holy places. The illustrations vie with the text in point of quaintness and lack of balance. The editor has done his work of annotating the source-book unobtrusively, but, or therefore, effectively, and the printer, in reproducing the type of the original, has added his contribution to the old-world impression made by Slisansky's narrative. Though unconnected with the main subject, the *privilegium impressorium* granted by Emperor Leopold should be mentioned. It carried copyright protection for three years with it. Is it a reflection upon the veracity of traveller's tales that Slisansky prints besides a duly attested document issued by a Church dignitary, who bears, among others, the title Guardian of the Holy Mount Sion, proclaiming the actuality of his visit to the Holy Land and to the chief of the Christian holy places?

A Journalist in the Holy Land. Glimpses of Egypt and Palestine.

By ARTHUR E. COPPING. Illustrated by HAROLD COPPING. New York, Chicago, Toronto. FLEMING H. REVELL COMPANY. 1912. pp. xiv, 248.

Bible Ways in Bible Lands. An Impression of Palestine. By

MAUDE M. HOLBACH. With 32 Illustrations from Original Photographs by OTTO HOLBACH. London. KEGAN PAUL, TRENCH, TRÜBNER & Co., LTD. 1912. pp. xii, 219.

A Camera Crusade through the Holy Land. By DWIGHT L.

ELMENDORF. One hundred Illustrations from Photographs by the Author. New York. CHARLES SCRIBNER'S SONS. 1912. pp. xiv, 56; plates C.

Das Land das Jedem heilig ist. Miscellen aus einer palästinensischen Reisegesellschaft. Verfasst und herausgegeben von

JOSEF GRÜNBAUM, Oberrabbiner zu Balázsfalva. Budapest, 1912. pp. viii, 147.

The pilgrim spirit has survived the centuries, and not only in the Russian devotee who arouses the admiration of all who have had the enviable opportunity of observing his loving sacrifices for his ideal, a visit to the holy places and the Jordan. Even the modern tourist, of small or great means, and of small or great endowment, manifests it in modified ways. Mr. Copping does not clothe it in words, but it may be read between his sprightly lines.

After he has led his readers in pleasant paths from Haifa southward through the land, and Jerusalem with its battle-grounds of Christian theological opinion has been reached, he tells them that he is 'nowise qualified by any right of personal scholarship or research to take sides on debatable questions of sacred archaeology'. This limitation and the author's recognition thereof make the readableness of his book, and in a sense its value. We have Mr. Copping's genuine reaction to Palestinian scenery and the Palestinian life of to-day, or the yesterday before the war. And it is worth while having Mr. Copping's reaction, for he is a whole-souled and wholesome human being, with much humour, with the modern intelligence expected of a metropolitan journalist, with an adequate knowledge of history, sacred and profane, with broad, quick sympathies, with appreciation of spiritual greatness, suffering, and achievements—all qualities to make him an engaging companion during three weeks of journeying through Egypt and the Holy Land. Bible texts are conspicuous by their absence, but the Bible spirit towards humanity permeates the traveller's tale. It is that spirit which prompts Mr. Copping again and again to remark on the variety of temperament manifested by the Arab villagers with whom he came in contact—one hostile, another dignified, a third inert, a fourth intelligent, a fifth curious and goodhearted; that prompts his warm description of the Russian pilgrim processions he encountered; that prompts his comment on the Jews praying at the Wailing Wall, as 'a scene in a drama that had humanity for its theme and eternity for its scope'. Though his journey was Cook-directed, the record is as spontaneous as though no book of Palestine travels had been written before him. His fresh enthusiasm for Palestinian scenery, undisturbed by any of Mr. Huntington's scientific theories, is justified by his

brother's pictorial contributions to the book. In one instance the illustrations correct his words. Mr. Copping maintains that his Western eyes beheld no East until he reached Alexandria. 'The Mediterranean', he says, 'had been just a sea, exhibiting appearances in common with the Atlantic and other vast areas of water.' The artist brother saw differently and more truly when he sketched 'a view of Smyrna from the Mediterranean'. Taken all in all *A Journalist in the Holy Land* affords a couple of hours of pleasant reading.

The theme of Mrs. Holbach's book, if one can be attributed to it, is the opposite of Mr. Huntington's. From preface to index, her pages insist in explicit words that the East is 'unchanging'. Apparently it does not enter her mind that her formula is likely to be discredited by her experience in Nazareth. She and her husband, the latter the photographer who furnished her book with thirty-two excellent, if not strikingly original illustrations, sought a carpenter's shop, 'such a one as that in which Jesus daily worked throughout His boyhood and early manhood'. They found only one such that had been left 'untouched by the spirit of modernity'. Many of her other recorded 'impressions' are equally evidences of an awakened East. How could one be expected to have her eyes open to facts who winds up her reflections on the report that the modern Jewish colonization of the Holy Land was unsuccessful, with the observation: 'Some will regard the failure of the Jewish colonies in Palestine as the fulfilment of prophecy!' The reviewer desires to add an exclamation point outside the quotation mark.

The book does more credit to the sentiment, still more to the sentimentality, of the writer than to her common sense and accuracy and imaginative powers. It seems profane to her to make tea on the terrace overlooking the Sea of Galilee, or to set out for Samaria with thermos flasks and a tea-basket hung on the pommels of her donkey, and drink tea out of the flasks in sight of the ruins of Samaria. It is comforting to know that common sense asserted itself sufficiently to make her drink the tea both times. If only it had insisted upon the expunging of these

passages and the several others in which she deplors her succumbing to the attractions of a cup of English tea. The time devoted to tea and such excursions as that on the futility of medical science might instead have been spent profitably on investigating the accuracy of some of her statements of fact, and of the diction of her book. The authoress is chiefly interested in following up the course of New Testament history, and in doing it she frequently with astonishing ease cuts the Gordian knot of the controversies raging about the identification of places. It is rather regrettable on the whole that, in view of her limitations, she did not execute her first intention to 'write a little book' around her husband's pictures.

That is the plan of Mr. Elmendorf's book, *A Camera Crusade through the Holy Land*. In her preface Mrs. Holbach remarks on the inevitableness of Bible language in Bible lands. She draws upon Egypt for the illustration of her general statement. The words of Isaiah, 'the shadow of a great rock in a weary land', force themselves upon her there. Mr. Elmendorf's whole book is an exemplification of Mrs. Holbach's, and of every traveller's experience in this regard. He supplies the illustrations, not alone for 'the shadow of a great rock' (Plate XXXIII) but of ninety-nine other verses, scenes, and events, allotting fairly equal honours to Old and New Testament inspiration. His admirable photographs form an interesting gallery. Each is supplied with a series of text citations establishing its authority in Holy Writ. These text citations would seem to make his fifty-six pages of letter-press superfluous. The latter contain hardly more than Bible quotations strung together on the slenderest thread of a traveller's narrative. Their only excuse is the artist's obvious desire to testify to his faith and to its strengthening through his Holy Land experiences. Everywhere his faith shines through, reaching its culminating expression at Jacob's Well, hallowed for the Christian believer by the meeting of Jesus with the woman of Samaria. 'That curbstone over Jacob's well', says Mr. Elmendorf, 'was my "Ebenezer"; for there the Lord helped me. There, at that stone, came to me the "Peace of God which passeth all understanding".' More

helpful than the letter-press is the map at the beginning of the book, showing his itinerary by a line much clearer than his 'slender thread of narrative'.

In Rabbiner Grünbaum's book we have a journal of Holy Land travels comparable with Slisansky's chronicle. But worlds, not only centuries, lie between the two. Both are pilgrims in the real sense of the word. Neither has eyes or mind for anything but the 'holy places', genuine and spurious. Both see what they have come to see. The blinkers of preconceived notions shut out all the rest. Both are truly pious and observant. So far Slisansky might have been of the twentieth century; Grünbaum of the seventeenth. But there ceases the resemblance between the devout Moravian Catholic and the devout Hungarian rabbi. Grünbaum cannot attain to the naïveté and spontaneity of Slisansky's narrative. He is full of polemics, reflections, criticisms, longings, digressions, and quotations from Bible, Talmud, and Prayer Book, from encyclopedias and all sorts of modern literature varying from Rostand to Roosevelt. He is a sophisticated Jewish citizen of the modern world, albeit a Hungarian patriot. Occasionally doubts as to his modernity assail the reader, as when he refuses to view an aviation meet in Budapest, because, though he cannot withhold respect from the aviators, being a 'man of the Bible', he believes that 'the heavens are the heavens of the Lord, but the earth hath He given to the children of men'. Fortunately this occurs in the last paragraph of his book. Other test passages are far less obscurantist. He warns the Jewish pilgrim who accepts the need of the Jewish colonization of Palestine, that he must entertain hospitably the idea of finding not only angels, prophets, and psalmists in the Holy Land. It is subject to the many defects observable in other communities.

Grünbaum travelled with a party of sixty-eight—Russians, Englishmen, Austro-Hungarians, and Germans. The names of his companions are recorded in a list attached to his book. They all were bent on the same errand as he, and they were equipped with everything needed to make the observance of the Sabbath and of the ritual law possible on land and sea. Nevertheless

Grünbaum of the twentieth century complains no less than Slisansky of the seventeenth of the inconveniences of a journey to the Holy Land. Ostensibly the purpose of the caravan was not only to visit graves and indulge in memories, but to view the life of the Jews as it is to-day in Palestine. His book proves to the observant reader that the latter object cannot be attained by travelling with a large company that courts official receptions with blare of drum and trumpet. It turns out, in point of fact, that he is interested only in the most superficial way in the new colonization, except to urge tolerance and patience, in the hope that a more religious spirit may be infused into the new Yishub. Grünbaum indeed is a defender of the Halukah system. He advocates the building of houses for recluses and their families, especially for such as come from Siebenbürgen (Transylvania). In externals the book, which is a translation by the author himself from his Hungarian original, has little to recommend it. The style is the involved, archaic German characteristic of certain circles of Jews in Hungary. The proof-reading must have been done by a blind man. The transliteration of Hebrew words and phrases is systemless, and errors disfigure page after page. One illustration must suffice: 'On the right [of the bridge] one sees the little colony built by Moses Montefiore and the institution of the Jewish hero de la Tura (!) of New Orleans'. In the course of these reviews reference has been made at several points to the scant treatment accorded to the Jewish element in the history and life of Palestine. It must be admitted regretfully that the sole and only Jew in our assemblage of writers on Palestine has no less laid himself open to the charge of inadequacy. In his book the subject-matter is wholly Jewish, and he himself is a Jew in every fibre of his being. But the meaning of Palestine for the Jew, to-day and always, can be conveyed, it seems, only by one who is Jew, religionist, and poet besides.

HENRIETTA SZOLD.

New York.